

Germans. After 1709 the S.P.C.K. took it under its wing,¹ possibly owing to Court influence, for Queen Anne's consort, Prince George of Denmark, had a German chaplain. The S.P.C.K. subsidised the work, and the East India Company was most liberal in providing cost of passages and of freights, as when the Society sent out a printing press and printer in 1711. In 1726 a leading member of the Tranquebar staff, a talented linguist, Schultze by name, decided to begin mission work at Madras, and the S.P.C.K. took over the new mission and its founder. It seems to be a fair conclusion that in the eighteenth century down to 1783 in India, which had always been pre-eminently a sphere of British trade as opposed to British settlement,² more work was done in the direction of evangelising the natives than in the plantations. But it should be borne in mind that Protestant mission work was mainly carried on in Southern India, and that in the eighteenth century, though very slowly up to about 1750, the East India Company developed out of an association of traders into territorial magnates and administrators of dependencies. It is reasonable to suppose that this development may have been accompanied by sense of responsibility towards their dependents, until after 1750 the era of Clive brought with demoralising rapidity a flood of conquest and dominion and in Bengal an orgy of oppression and wickedness. Then it was that the term 'nabobs' (a corruption of Nawab) was coined to denote retired servants

¹ See *History of the Society, ut sup.*, pp. 258, etc.

² But in 1671 a despatch from India spoke of Bombay as a colony. See Roberts, *ut sup.*, Part I, p. 76.